

A
S E R M O N
AT THE LORD
ARCH-BISHOP OF

3
E. 12. 29

Canterbury his Visitation Metro-
politically, held at *All-Saints* in Wor-
cester, by Dr. Brent, Doctor of
the Civill Lawes, his Graces
Vicar Generall,
1635.

Preached by G. W.



Prov. 13. 17.

A faithfull Ambassador is health.



L O N D O N,

Printed by *Tho. Cotes*, for *Robert Allot*, dwelling at the
signe of the blacke Beare in Pauls Church-yard.

1635.

15.51.3
Perlegi hanc Concionem, in quâ nihil reperio sanæ fidei
aut bonis moribus contrarium. Quocirca dignam judico,
quæ luce à typis acceptâ, publicetur.

Thomas Weekes R. P.
Ep^o. Lond. Cap. domest.

1190:90



TO
THE RIGHT HO-
nourable, I O H N, Lord *Viscount*
SCVDAMORE, his *Majesties* Leiger
Ambassadour into *France*, All
Honour and *happinesse* here
and hereafter.

Right Honourable,



Humbly present you with the
view of a Sermon lately prea-
ched at the Lord Arch-Bishops
Metropolitall visitation. It
was never my manner with
the Hen to cackle as soone as I
had layd an Egge; nor my de-
fire that my weake endeavours in the Ministry
should be further divulged then to my present Au-
ditors: As being too conscious of my owne ina-
bilities, to thinke, ought of mine worthy either of
the publicke light, or of the Beames of your Ho-
nours

THE EPISTLE

nours judicious eyes: Yet, in the affiance of your Noble disposition, and upon the Experience of your undeserved favours, I have conceived an ambitious desire of your favourable acceptation hereof, and the rather, from a resemblance of our present employment. We both Communicate in the Title of Ambassadors, though our commission be diversly authorized; Mine, from Christ Iesus; Yours, from your Sovereigne. Our Negotiation is different; Mine, to Reconcile men to God; Yours, for intelligence of State, and to foresee for the common good. Some properties there are requireable in both our employments; whereof if your judicious wisdom shall be pleased to take some notice in the perusal of these rude meditations, it is the height of my Ambition, and that which hath prompted me with encouragement to referre the inability of my endeavours, to the countenance of your much honoured Patronage. Your affection to Divine knowledge, your good proficiencie in it, and your great incouragement to others in the profession and practise of it, are vertues of rare imitation. It is famous in our Countrey, that (as a true *Nehemiah*) you have not onely beene Munificent towards the Church in Reedifying what was utterly ruined, and in reconsecrating

DEDICATORIE.

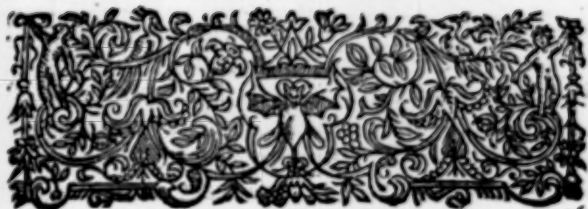
ting what had been long neglected and prophaned: But you have also strengthened the weak hands of the spirituall builders, by enlarging the Salaries of some, by remitting Improprate Tithes unto others, and by endowing the Church with all her rights and duties; where formerly by the Tenure of Abby-lands Immunity was prescribed. Nay (be it truly published to the improvement of your Piety) the tenths of your owne Demaines, and your privie and domesticke Tithes are by your strict commandement, with great care and conscience, set apart and reserved for the Minister as his right; your selfe making publike protestation, that you would not hold a foote of that land, nor retaine that to your selfe, which should not pay Tithes to the Minister. A noble and pious declaration of your devotion, worthy to be held out to the world to the reformation or shame of many sacrilegious Proprietaries, who monopolize unto themselves the Churches Patrimony. But see, how true God is in his promises, *Honouring them that honour him*, (1 Sam. 2. 30) The King and State have taken notice of your wisdom and devotion, as that the charge of a very Honourable Ambassie is committed to your prudent and judicious Administration. Neither is it doubted, but

THE EPISTLE, &c.

that *Spartam quam nactus es, adornabis*, your noble and well-advised judgement in managing of your charge, will approve the good opinion of your great sufficiency. Onely it shall be the prayer of your devoted oratour, that the Lord, together with time and experience, will improve in you those gracious gifts, wherewith he hath inabled you, and as he hath layd in your person the foundation of an Honourable family, so he will propagate to your Posterity those Heroicall vertues wherewith he hath made you honourable: That he will also prosper you in the happy service of his Majesty, and give you, with your vertuous Lady, safe returne into your Countrey, is sincerely prayed for by

--
Your Honours humbly devoted
in his best of services

GEORGE WALL.



2 Cor. 5. 20.

We are Ambassadors for Christ, —



He worke of the Day is a Visitation, and the end of a visitation is either *Ad Medelam*, or *Ad Cautelam*: either to cure the Maladies or to prevent mischiefes in the body Ecclesiasticall. To these ends, not onely Oecumenicall counsellors for whole Christendome, and Nationall Synods for severall Countries, but also these and the like visitations for peculiar Diocesses, have beene constituted and observed. All which Assemblies of the Cleargie, however opposed by some Schismaticall Spirits, maligning the Superiority of Church-Governours, yet can they plead Antiquity, and good Authority, being grounded upon a Practise Apostolicall, as you may see both in the 11. and 20. chapters of the *Acts* of the Apostles. In that 20 of the *Acts*, I finde Saint Paul summoning and

con-

conventing the Cleargie of *Ephesus*, ver. 17. Who being assembled, he makes unto them a powerfull and patheticall speech. Wherein he vindicates his owne integrity, and the faithfulnessse he used in the dispensation of the Gospell. Which he urgeth, not so much to magnifie himselfe, as his office, and to caution them against certaine Impostors and Seducers that were creeping in amongst them, as you may there reade.

What Saint *Paul* declared to that Assembly of the Cleargie at *Ephesus*, he doth partly intimate to the Church of *Corinth* in this Chapter: Wherein, from the 9. verse to the 18. he commemorates his owne sincerity and faithfulnessse in the execution of his Function Apostolicall. Which he mentions, *not to commend himselfe*, as he tells us, ver. 12. but to answer his Adversaries, who gloried in carnall respects; and especially to commend the ministry of the Gospell. And this he doth, by an Argument drawne, *Ab effectu*, from the effect thereof, which is, Reconciliation betweene God and man; and therefore calls it, *The Ministry of Reconciliation*, ver. 18. This effect he enlargeth in the verse before my Text; First, from the Authour, which is, *God* himselfe: Then, from the forme, which is, the *not imputing of sinne*: and lastly, from the Adjuvant and instrumentall causes, Namely, The Ministers of the Word. To whom the dispensation of this heavenly Ambassage is committed, They being Christs Ambassadors for that purpose, even to Reconcile men to God.

Now then, We are Ambassadors for Christ, As though God did beseech you by us, we pray you in Christs stead, Be ye Reconciled to God.

They

They are the words of that great Doctor of the Gentiles, Saint *Paul*: wherein he intimates,

1. The dignity of the Ministeriall office: 'Tis an Ambassador-ship: (*We are Ambassadors for Christ.*)

2. The manner of executing this office, or of delivering this Ambassage: viz, Meekely, by way of intreaty, (*We beseech you, we pray you*) and yet, Boldly too, by way of Authority, (*As though God did beseech you.*)

3. The Matter or substance of our Ambassage; and that is, A Treaty for Peace, viz. The Peace of Reconciliation, (*Be ye reconciled to God:*) This being the summe and should be the scope of our Preaching, to gaine soules to Christ, to Reconcile men to God. *Now then we are Ambassadors for Christ, &c.*

The last of these Parts (concerning the nature of Reconciliation) I shall referre to another time and Auditory. The second I shall meete with in my passage upon the first. In the first then (the maine subject of my present meditations,) please you to take notice of

- { 1. Our honourable Title, (*We are Ambassadors.*)
- { 2. Our Prince or Master, for whom we negotiate, 'Tis, (*for Christ*) *We are ambass. for Ch.*

So that here is both *Onus* and *Honos* the weightinesse and worthinesse of the Ministeriall Function. Both which, together with the Duties thence arising both to Pastor and people, are the Summary of my present Ambassage. In the delivery whereof, I humbly crave your double charity, Patience and Attention. And first of the quality of our office,

We are Ambassadors.

Not to trouble you with a tedious rehearfall of those

those many Titles and Attributes of honour, where-
 with the finger of God in Scripture hath pointed out
 the Minister, My Text confines me to this of an Am-
 bassador. A Title, which not onely in respect of the
 Office, but of the very name too, holds good corres-
 pondency with a Minister. The word in the Text is
 πρεσβυtery, *Legatione fungimur*, from the word πρεσβυς
senex; whence also is derived, πρεσβυτης, which of-
 ten signifies the Ministers of the Word, as *Tit. 1. 5.*
 and elsewhere. The reason of both names is taken
 from their age; Not as though they alwayes were
 the oldest men; for wisdom is not tyed to gray
 haire: but in regard of the gravity, wisdom, and
 staiednesse, that it required in such who undertake
 those Offices. But not to stand upon the word.
 Concerning the Ministeriall Dignity shadowed un-
 der this Title, I shall wave it for a while, untill I
 come to speake of our Prince or Master, for whom,
 and by whom wee are sent. The first thing we doe,
 shall be as Iudges and Iustices use to doe in their Ses-
 sions, who doe there in the Kings name, first plead
 their Commission. To an Ambassador then is requir-
 ed not onely a Mission or bare sending, but also a
 Commission, that he who is sent have his warrant and
 Authority from the King. And thus must Christs
 Ambassador be sent and Authorized. He must not
 runne without his either errand or warrant: but must
 have his Commission both inwardly and outwardly,
 as being sent both { By God, and
 { The Church.

1. By God. His Commission must be Authorized
 under the Broad-Scale of Heaven with Gods hand
 thereat. *No man may take this honour to himselfe, but
 he*

he that is called of God, as was Aaron, Heb. 5. 4. Nor may any man Preach except he be sent, Rom. 10. 15. They that cannot draw their Pedigree from Aaron, and fetch their License from Christ, such enter not into the Church by the doore, but corruptly some other way. There are some indeed extraordinary Ambassadors, *Legati a latere Divino*, sent immediately by God himselfe, without man, either by God the Father, as the Prophets, *Iohn* the Baptist, yea and Christ himselfe, who is that *Shiloh*, that Ambassador κατ' ἐξουσίαν that should principally be sent from God to men, to Reconcile men to God: or, By God the Sonne, so were the twelve Apostles sent, who had an immediate vocation from Christ in person. Others there are who are sent by man, but not by God. Such are they, who though in respect of their bad learning and worse living are unworthy, doe yet thrust themselves into the Ministry, and *Errore hominis*, aut *ere Simonis*, by Alliance, favour, or *Simony*. They rush into this Sacred Function, as it were, into the poole of *Bethesda*, where first come first serv'd: which made one to say, that Horses were more miserable than Asses, in that Horses went post to get Asses preferment. A third sort there are, who are sent neither by God, nor man. Such are those sottish *Enthusiasts* and illuminate Doctors, those vagrant Prophets who will needes bee wandring in the Church without their Passport, and running, like *Abimaaz*, without their errand, though they know not why, nor whether. Such also are those lay Mechanicke Presbyters, who presume so farre upon their acquaintance with the Pulpit that they will venter upon an Exposition, and teach as boldly in their conventicles, as if they were as well able to become Journey-men to the Pulpit as to their

owne Trades. Of both these latter sorts doth the Lord
 complaine by his Prophet, *I have not sent them*, (saith
 he) *and yet they runne*, *Ier. 23. 21.* Surely (beloved) *Ex*
quolibet ligno non fit Mercurius, Every blocke is not fit
 to make Timber for the Pulpit. To bee an Amba-
 sador in the affaires of Princes is not for every man:
 Nor is every man fit to bee an Ambassador for
 the Almighty. Gods sending and gifting goe still
 together; He never employes any man in his service,
 but he furnisheth him with a competency of gifts, sui-
 table to the service wherein he will imploy him. And
 therefore a Minister either grossely ignorant or Scanda-
 lously prophane goes upon his owne errand, and pens
 his owne Commission, he may be sure God never sent
 him: He never employes such unworthy Ambassadors.
 But suppose a man either way Iustificable both for his
 life & learning; May he therefore presently step up into
 the Pulpit, and Preach? No; As his Commission or cal-
 ling must be inward from God: So must it also (in the
 2^d place) bee outward, from the Church: Hee
 must be sent by Man too; Namely, By such who have
 publike Authority to Ordaine, and send forth Amba-
 sadors upon Christs service. Saint Paul left Authority
 with Titus Bishop of Crete, *To ordaine elders in every*
City, *Tit. 1. 5.* There must be then in the Church some
 who have Authority to *ordaine* and to send forth Am-
 bassadors, to appoint who should carry the Amba-
 sages, and *to whom*, and *by whom* it shall not be carri-
 ed. There must be, not onely *ἐπισκοποι*, Seers; but also,
ἐπισκοποι, Overseers. As well *ἐκτεταγμενοι*, A Commande-
 ment with Authority, as *υποταγμενοι*, a subordinate obedi-
 ence. 'Tis true indeede that all Christs Ambassadors
 have *Idem Ministerium*, but not *Eandem Potestatem*. A
 Bishop

Bishop differs not from an inferior Minister, *Quoad virtutem Sacerdotij*, But *Quoad potentiam Iurisdictionis*. For, we acknowledge a twofold power of Episcopall Iurisdiction over the other Cleargie, *Corrective & Distributive*. 1. *Corrective* jurisdiction, or judicall Censure, in their Consistories or visitations. And this is not onely a Corrective Power but Coactive also: both restraining the licentiousnesse of some, and enforcing the slackenesse of others. 2. *Distributive* jurisdiction, which is that power of Ordination, by the imposition of hands. I terme it, *Distributive* jurisdiction, because it is a Collation of rewards, even the highest honour that a Bishop can reward a Scholler of desert withall, to make him a Priest of the high God. And hereby every one is to bee orderly authorized, who is to bee Christs Ambassador unto his people. No man may with *Ieroboams* Priests, consecrate himself; or with those dreaming Anabaptists and Brain-sicke Illuminates, run by revelation, with a *Dabitur in illa hora*. There is required both Ability from God, & Authority from man.

And therefore those fiery reformers doe but shew their turbulent Spirits and preposterous zeale; who disallow this Episcopall Power, which Christ and his Apostles appointed, for the authorizing of Christs Ambassadors; who would, if they could, turne all Church-government upside-downe: Churches into Chambers, Bishops into Super-intendents, Ministers into Bench-Presbyterians; Nay, were their power as prevalent as their malice, the Royall Diademe and Scepter of Princely Power should be subjugate to the subordinate rule and direction of their Presbyterian Consistory. The Weefell, saith the Apologue, lick the file, till hertongue bled; and then thinking shee had got blood

of the file, lickt ontill she had no tongue : Let it thus happen to all such who with bloody tongues are still licking and grating on the Authority of our Church. Be it ever our care (*Bel. Br.*) to labour both by Vnity of Doctrine, and uniformity of discipline, and unanimity of affection to preserve the peace of our *Ierusalem* : Remembering, that they who have authority to send forth Ambassadors, have authority likewise to call them backe, and to put to silence those who doe *ἰταροδ. διαμαρτυρῶν* deliver any other Ambassage, [then what they have received. The best charme against a Spirit of contention is to strike it dumbe : and the best meanes to curbe those factious and disordered Spirits is *ἰμωσιζῶν*, to stop their mouthes, as the word signifies, *Tit. 1. 11.*

You have heard (*Bel.*) what is first required of our Ambassadors, *viz.* his Commission, that he be lawfully and duely sent, both inwardly, by God, and outwardly by the Church. Being thus dispatcht with his commission, it is next required that hee prove faithfull in the delivery of his Masters Ambassage. *A faithfull Ambassador is health*, saith *Salomon Prov. 13. 17.* that is, procureth or preserveth health or safety to his Master, himselfe, and those to whom he is sent. And therefore Saint *Paul* requires of all Christs Ambassadors, whom he calleth Stewards, *to be found faithfull 1 Cor. 4. 2.*

Now this faithfulness consisteth in delivering our Masters Ambassage,

1. Only and Wholly, without Adding to, or detracting from what we have received in Commission from our Master. An Ambassador (though upon safe termes) may not step out of the Circle of his Commission : The Word of God (*Bel.*) is our Prescript or Mandate, within the Compasse and Limits, thereof we are bound to containe

containe our selves on perill of our soulcs. T'wasthe
 praife of our Apostle, *to deliver nothing then what he
 had received of the Lord, 1 Cor. 11.* And as he received
 what he delivered, so he delivered what hee received;
 hee kept nothing backe; *I have not shunned, saith hee,
 to declare unto you all the Counsell (i. The Revealed
 will) of God, Act. 20. 27.* To deliver then any Am-
 bassage *παρά τὸ διδάχον, Besides or contrary to the doctrine
 which we have received,* teaching for doctrines the Tra-
 ditions of men: To dive beyond sobriety into the se-
 crets of Gods Scrutiny, peeping with the men of Beth-
 shemesh into the Arke, presuming above that which is
 written: To be tampering betwixt the Hammer, and
 the Anvill, in matters of State, as farre from our Text,
 as our Calling: To flish a doctrine of Sedition, and
 then spring a Cove of Wicked uses; These and the like
 Extravagancies have no warrant. They are no part of
 our Commission. *Let him that speaketh (saith Saint Pe-
 ter,) speake as the Oracles of God.* Aarons Bels must be gol-
 den Bels; not Brasse, nor Copper, nor any such Mettall,
 but pure Gold. Gods pure truth must be delivered, The
 whole truth and nothing but the truth. *So helpe us
 God!*

2. Plainely and perspicuously, that so they to whom
 we are sent may understand our Ambassage. The Am-
 bassador delivers not his Message in an unknowne
 tongue, but either in the Natives language, or by an
 Interpreter, alwaies in some intelligible manner: So
 must the Ambassador of Christ, *Except you speake words
 easy to be understood, how shall it be knowne what is spoken,*
 saith that chosen Vessell, *1 Cor. 14. 9.* He himselte was a
 profound Divine and a great Linguist, *speaking with
 tongues more then they all,* yet hee there professes (*vers.*

19.) that he had rather in the Church of Christ speake five words with understanding, for the instruction of others, then ten thousand words, in an unknowne tongue. To what end then doe some affect such curious metaphysicall and scholasticall Speculations, as are fitter for the chaire then the Pulpit, and serve rather to amaze and distract the hearers, then to instruct them? And why are others so transported with such a loftinesse of swelling Phrases, and such a Roman-English (as one calls it) that plaine English men cannot understand them?

I would not be misconstrued. I plead not for negligent and slubbering handling of the word. For, *Cursed is he that doth the worke of the Lord negligently*, saith the Prophet, *Ier. 48.* As therefore Christs Ambassage must be delivered plainely and Perspicuously, so not rudely and carelesly. Divinity is a grave Matrone, who as she abhors garishnes, so shee loves comelinesse: as she affects not Curiosity, so she detests Barbarisme. I could never subscribe to their fancies, who thinke that Religion and Elegancy can never agree, that those Preachers are but Dawbers which are not Downe-right. Nay, what more prostitutes Religion and Preaching many times to contempt and jeering, then the practise of some such Downe-right unlearned Teachers. To stand in the Pulpit for two houres together, To deliver Stentorean Tautologies for the evidence of the Spirit, To apply many Texts of Scripture nothing to the purpose, To be all utterance and no substance; This often duls the devotion of the hearers, disgraceth the Cause of Christ, and dishonoureth his Ambassage. A Prince sends not such an Ambassadour that can onely reade his Message out of a Paper, Every Poste might doe that: but one of Parts and gifts, by whom the Ambassage

ambassage may carry all the grace it possibly can : So likewise Christ sends ever *the Tongue of the learned*, such as can deliver their Ambassage not onely in a plaine, but also in a comely stile, that so at once the Hearers may be edified, the Message graced, and the Master honoured.

3. Meekely, by way of Intreaty. So runnes the Text : *We beseech you, We pray you.* ὡς τὴ θεῷ παρακαλῶντες, *As though God did beseech you.* God beseecheth, not immediately, but by way of a Substitute. And therefore the Greeke Text hath the particule, ὡς, *Quasi, As it were.* Because God doth not really beseech us, but *As it were*, beseech us, in the person of his Ambassadors ; for so it followes, *We pray you in Christs stead.* So that here are two that beseech ; God and his Apostle. Either of them had lawfull Authority to Command : God, as a Creator, in full right ; The Apostle, as an Ambassador, in his name ; But, you see, They had rather winne fairly by a milde intreaty, then harshly induce by a Commanding Authority. A Practise, best suiting with the stayednesse and temper of a Minister. *Brethren*, saith our Apostle, *if any be fallen, you that are spirituall restore him with the spirit of Meekenes,* Gal. 6. 1. Καταρτίζετε, saith the Text, *Restore him*, or, as the word signifies, *Put him into joynt.* Now (you know) Bones out of joynt, must not be roughly and boysterously handled, but gently and softly toucht. Manna is pleasant unto many who cannot patiently endure the Rod of *Aaron* : And those Iewes whom the Thunders of *Sinai* could not terrify, Saint *Iohn* with the sweete song of *Syon* did perswade, *Mat. 3.*

How farre then do they swarve from Conformity with our Apostle, who threaten when they should intreat,

treate, and instead of *Praying and beseeching*, fall to terrifying and reviling: I meane those hot-spirited and indiscreet Teachers, who speake stoness, and have words as sharpe as arrowes, and can ^{ἰσχυρίσθαι} as bitterly as *Archilochus*: who are no sooner clasped in their Pulpits, but as if they were on Mount *Sinai* giving the law, breath nothing but Thunder and Lightning, Hell and Damnation to their afflicted Brethren. Little doe such rigid Orators consider, how that ten *Barnabasses* (sons of Consolation) cannot often put to silence the voice of despaire, which one *Boanerges* (sonne of Thunder) hath Conjured up. Well may *they have a Zeale*, but not ^{κατ' ἐπιγνώσιν}, saith the Apostle, *according to knowledge*, *Rom. 10. 2.* 'Tis called *Zeale*, from the word *ζῆλος*, which signifies to seeth or boyle like a pot. Now a pot (you know) if the fire be too violent, boyles over: So likewise Zeale, if knowledge and discretion moderate not the fire, it boyles over to phrensy and uncharitableness.

I speake not this to bolster up any in a carelesse sensuality. Though wee are to beseech and intreate the Penitent, yet are we not to sooth and flatter the Obstinate. I know, a *Boanerges*, is sometimes required as well as a *Barnabas*. There are some that have stony and uncircumcised hearts, as well as others that have broken and contrite Spirits. And therefore the discrete Divine, like a wise Physitian, administers not the same potion to every Patient. Some are weake and must be strengthened, some are distressed and must be comforted, some are obstinate and must be terrified, and some are tractable and must be beseeched and intreated. The Nurse when the Child falls, will first helpe it up, after chide it, and if it fall againe, correct it: So must
the

saith he, *and Rebuke*, *καὶ ἐπιτιμᾷ*, with all Authority, *Tit. 2. last.* We must (beloved) in the name of our Master and by vertue of that Commission which hee hath given us, boldly strike with the sword of the Spirit, at the head of that Serpent, Sin, in whomsoever we finde it. Wee must, with *Nathan*, not feare to tell *David*, *Thou art the man*, *2 Sam. 12.* And with *Elijah*, not spare to tell *Ahab*, *It is thou and thy fathers house that trouble Israel*, *1 King. 18.* Where men are bold in sinning, Preachers must be as bold in reprovng, *and rebuke them* *ἐπιτιμᾷ*, *sharply, or cuttingly*, as the word signifies, *Tit. 1. 13.*

My speech (beloved) doth not Apologize for, or countenance those indiscreete reprovers and fiery Declamors of our time, whom before (as you heard) I condemn'd. But rather in another extreame, I aime at those deceitfull Ambassadors, who out of a carnall, servile, and temporizing basenesse, forbear to deliver the Lords Ambassage unto his people, The Apostle tells us of some *καπηλῶνες τὸν λόγον*, that made *Merchandise of the Word*, or handled it deceitfully, *1 Cor. 2. 17.* The word there is Metaphorical, taken from Hucksters' saith *Beza*) which use to play the false harlots with whatsoever commeth into their hands. And therefore, the vulgar reads it, *Adulterantes*, adulterating the Word of God. Which *Stapleton* wittily thus expounds: They doe Adulterate the Word, saith he, who doe not thereby seeke to beget children unto God, but onely to benefit themselves in pleasing mens humours, as Adulterers seeke for no Issue, but onely intend their owne pleasure. And are there none such (beloved) that doe *καπηλῶναι τὸν λόγον*, make Merchandise of the Word, either for favour, profit, or credit, the three golden Balls that such Merchants

Merchants usually runne after? Such as fit their words not to mens diseases, but to their desires, and so play not the Physitians but the parasites; dawbing with untempered Morter, sowing pillowes under elbowes, and laying cushions for dogges? Are there none that will speake, as the best man in the Parish would have them speake? that are so choak't with a Church and a steeple that they cannot of all other Language pronounce sinne in a Patron? Who dares adventure to displease a Great one? Nay, whosoever shall dare with *Samuel*, to strike at the head of *Agag*, their greatest sinne, shall in the wise censure of some be thought to babble beside his Text, and perhaps be enrowled in the blacke booke never to have favour at their hands. But how ever wee speede (beloved) Christs Ambassage must be delivered. The Ambassador must stand stoutly to the will and pleasure of his King; So should Christs Ambassador, not be daunted or out-faced, but boldly deliver his Message to whomsoever he be sent. *Feare not their faces, for I am with thee*, saith the Lord, *Ier. 1. 8.* A good Reason to encourage us: *For I am with thee. Est Deus in nobis, &c.* It is not ye that speake, but the spirit of God that speaketh in you, saith our Saviour *Mat. 10. Nec vox hominem sonat.* It is not our word we preach but Gods: Nor mans ambassage that we deliver but Christs; *Wee are Ambassadors for Christ.* So that now, if any shall here question us concerning our Aambassie or Ministry, as once our Saviour was asked concerning his Miracles, *By what Authority speake you these things? and, who gave you this Authority?* where's your Commission: and, who sent you? We may take, as it were, our letters of orders out of our Bosome, and shew our warrant and Commission from heaven, under the Broad-seale of

our Master, Christ himselfe, saying, *We are Ambassadors* *ὑμῶν Χριστοῦ, for Christ*: which is our Prince or Master for whom we negotiate, and, my second Generall.

I come now more closely to the Honour and dignity of the Ministeriall function, which is here confirmed from its first institution, which was to supply the Office and represent the Person of Christ. *ὑμῶν Χριστοῦ, for Christ*, that is, *Nomine Christi*, as some reade it; or, *vice seu loco Christi*, as others render it. In the infancie of the World God preach't unto his people in his owne person: But after the promulgation of the law, he ordained the publicke Ministry, and promised a continuall succession of Prophets, *Deut. 18. 18.* which was to continue untill Christ, in whom especially that prophesie was verified. Againe, when Christ was to ascend into heaven, he ordained the Ministers of the Gospell, as the Ambassadors of God in his stead; affirming that *as his Father had sent him, so did he send them, Iohn 20. 21.* The Ministers then were ordained to supply the roome and office of Christ. And therefore as Ambassadors speake not in their owne name, but in their Masters: So we come not in our owne name but in Christs; We are suitors not for our selves but for him, nor for our owne gaine or glory, but for his. *Pro Christo*, that is, *pro amore & gloria Christi*. So *Carthusian* doth expound it. Christ is *Primum & Primarium subiectum Evangelij*: And therefore all our Sermons have or should have *Relationem ad subiectum*, a necessary reference unto him. *S. Paul* as hee esteemed to know nothing, so in effect and substance he *Preached nothing but Iesus Christ and him Crucified*: And it should be the Crowne of our endeavours, not to spinne a fine thred, but to win a faire soule to Christ. And indeede this is the maine
end

End and chiefest honour of the Ministry, to gaine soules to Christ, to Reconcile men to God. Other callings and professions respect onely some Temporall good; as the Physitian, the health of his patient; the Lawier, the wealth of his client; the Magistrate, the safety of the subject, &c. But the Minister onely aimes at that eternall happinesse, the salvation of soules. To recollect all then in a word. You have here the dignity of our calling confirmed from this verse of my Text, by a threefold argument: 1. From the honourable Title here given us, *We are Ambassadors*: 2. From the first institution of our Ministry, which was to supply the roome of Christ, to be Ambassadors *for him*, and *in his stead*: 3. From the excellency of the end for which it was ordained, *viz.* to save mens soules, *to Reconcile them to God*.

I might here enlarge my discourse in these, and other arguments to this purpose. But I confine my selfe within the limits of the Text, and hasten with the time to Application.

My former discourse (beloved) hath a double aspect, and reflects both upon

{ Our selves
 and
 { Others.

1. For our selves. *Brethren, you see your calling*, your honourable Calling. See then, that ye walke worthy of the vocation wherewith ye are Called. The Ambassadors of earthly Princes are very circumspect over their carriage, behaving themselves wisely and honourably, in respect both of their owne credit, and their Masters honour: So ought the Ministers of Christ to behave themselves as becomes the Ambassadors of the King of heaven

heaven, both in Fidelity of dispensation (whereof you heard before) and in Sincerity of conversation. Both which are necessarily required, if not to the *Esse* or Being, yet to the *Bene esse* and perfecting of our Ministry. The one, *ἐὶς τὸ διδοῦναι*, to divide the word rightly; The other, *ἐὶς τὸ ὁρθομενῆαι*, to walke uprightly. For which purpose we read, *Exod. 28.* that the Priest had two kinds of garments, A Breast plate, and an Ephod. The Breast plate shewes that he must have Science to teach: The Ephod, that he must have Conscience to doe what he teacheth. Again in the Breast-plate was written, not onely *Vrim* light; but also *Thummim* perfection: To shew that the Minister must not onely have the light of direction in his teaching, but also, a Patterne of perfection in his doing: that so, he may bring unto God, not onely *ἱκετικὴν προσφοράν*, but also *προθυμικὴν προσφοράν*, as *Agapetus* wittily, nor onely a proffering of words, but also an offering of workes. *Thou that teachest another, teachest thou not thy selfe?* saith the Apostle, *Rom. 2.* Surely such Teachers are like *Noahs* Carpenters that made an Arke to save others from drowning, and themselves perished in the waters: or like those *Mercuriales Statuae* in the streetes of *Rome*, which pointed out to Passengers the highway to the *Capitoll* but moved not themselves. We are called *lights*, *Math. 5. 14.* And therefore as those lights which are hung up in some Tradesmens shops, doe aswell lighten those without doores, as the Journey-men and Prentises within: So must we, both have light in our selves, and shine also to others. As we are *Lux mundi* by our vocation, so should we be *Lumen in mundo* by our conversation. Again we are called *Starres*, *Revel. 1. 20.* And therefore as starres doe affect (as some Philosophers

phers hold) these inferior things three manner of wayes
Motu, lumine, & Influentijs: So should we, as fixed
 starres in the firmament of the Church, by the Influence
 of our lips, feede; by the regular motion of our lives,
 confirme; and by the light of both, enlighten many.
 And, as a Starre is *Densior pars sui orbis*, as the Philoso-
 pher defines it, The Massier Part of its orbe: So should
 the Minister be more compact of grace and goodnesse,
 than the vulgar. The Reason is, *Quod in alijs Crimen,*
in sacerdote sacrilegium (saith *Chrysologus*) Ministers,
 when they sinne, doe peccare in *Quid Essentialiter*, others
 but in *quale accidentaliter*, saith *Aquinas*. The sinnes
 of Teachers, are the teachers of finnes: Every Mole-
 hill in their misdemeanors is a mountaine, and every
 moate in their eyes a beame.

—*Tanto Conspēctius in se*

Crimen erit quanto major qui peccat habetur.

The more Honorable is our Calling, the more odi-
 ous our offending.

Wherefore (Reverend brethren) since our Calling
 is so high and honourable, let the condition of our lives
 be suitable. *Ne sit sedes prima & vista ima, Bern.* Let
 there be no disproportion betweene our Ministration
 and our conversation. But let our light so shine before the
 people, that they both seeing our good workes, and
 hearing our good words, may be edified aswell by the
 eye (the sense of experience) as by the eare, (the sense
 of Discipline.)

2. For the People. Is our Calling so honourable,
 as to be *Christs Ambassadors*? Here then you (belo-
 ved, of the Laity) may see how you are to esteeme

both of our } Office
 } and
 } Persons.

D

I. Our

1. Our Office, is (as you heard) faithfully to deliver our Masters Ambassage; which inferres that it is your part and duty respectively to entertaine it. Preaching and hearing are Relatives: If there be a necessity upon us to preach, by the same rule there lyes a necessity upon you to heare. If *Aaron* and *Levi* must teach, then must *Israel* learne. *Quid iuvat ad surdas si cantet Phœminus aures?* What avails the paines and diligence of the Inchanter, if the Adder be not disposed to listen? Whensoever then (beloved) Christ shall come preaching unto you, intreate him not with the Swinish *Gergasies*, to depart out of your Coasts. When his Ambassadors are sent to instruct you, dismiss them not, as *Felix* did *Paul*, but entertaine their Ambassage with all readinesse and obedience, *Receiving it not as the word of man, but as it is indeede the Word of God, 2 Thess. 2. 13.*

I know (beloved) the common exprobration and objection is, The bad life of many Preachers. Such a one you judge of a scandalous and un sanctified life. And therefore, you will none of his doctrine. *Physitian heale thy selfe.*

Wherein first I must tell you, that you entrench dangerously upon a point of Popery, which is, That first we must looke to the *Person* teaching, before we looke to the *Thing* taught; thereby, to bring in a seeming formality to outface true doctrine. You know who they were that demanded of our Saviour, *By what Authority dost thou these things?* looking more to his Person, then to his Doctrine. Which I speake not, as if ordinarily we ought not to enquire after mens Authority; This were the next way to leape from the Shop-board to the Pulpit, with Brownists, & other Sectaries, but to shew, that Doctrine must be preferred before Persons. But to satisfie

tisfie your objection. Suppose the Preachers life contradict his doctrine, and his practise give his Pulpit the lye. I confesse, the more lamentable is his case, and the greater is his sinne. But, what is that to thee? *Every man shall beare his owne burden*, saith the Apostle. Shall *Elijah* refuse his meate because a Raven brought it? And wilt thou refuse thy spirituall foode because it is brought thee by a *Judas*? A Physitian may prescribe thee a good dyet, though he keepe a bad one: and the Boat-man may row thee right, though his face turne a contrary way. Our Saviour therefore tutored the Auditors even of Scribes and Pharisees, *to doe as they say*, though *they say and doe not*, *Matth. 23*. Alas (beloved) our Profession gives us no immunity from sinne. We are indeed *Men of God*, but men still: The best of these men are but men at the best. *Prophets* we are, but yet (as *Moses* sayd) like our Brethren, *Act. 3*. *ἡμεῖς ὡς καὶ οἱ ἄλλοι ἄνθρωποι* (said *Paul* and *Barnabas*) *subject to the like passions and infirmities with you*, *Act. 14*. We bring you heavenly *Treasure*, though it be in *earthen vessels*. And therefore reject not the Word for the Ministers sake, but embrace both it and them for the Masters sake, whose Ambassadors we are.

2. For our Persons. *Honour to whom honour belongeth*, is the Apostles rule; *Especially to them which labour in the Word and Doctrine*; *They are worthy*, saith he, of *double honour*, *1 Tim. 5. 17*. Which double honour is generally interpreted to be the

Honour of { Reverence, and
Maintenance.

The word *τιμὴ* signifies both, *viz*: Honour and Allowance.

1. For the honour of Reverence. A Kings Ambassador you know, is highly esteemed, and entertained with

all respect that may be, even as his Master should be: Nay, 'Tis *Ius Gentium* the law of Nations, that the Persons of Ambassadors be sacred and inviolable. So is the Ambassador of Christ, *to be esteemed very highly*, saith the Apostle, *ἐνδοξασα*, saith the Text, *exceedingly to be loved and Reverenced*, 1 Thess. 5. 13. With what a holy reverence did Constantine embrace Paphnutius, and Theodosius respect his Ambrose: The Emperors Greatnesse honouring the goodnesse of their Ghostly fathers, and entertaining their Injunctions as Oracles! Of what high esteeme the great Sultans of the old Saracens made of their Caliph of Babylon; and the Grand-signior of the Ottoman Line at this day makes of his Muphti, that is, his Metropolitick Priest, you may read in those Turkish Histories. And you know, that the great Commander of Africa is stiled by the name, not of Monarch, Emperour, or King, but by a Phrase of farre greater glory (as hee thinks) that is, *Presbyter* a Priest. I say, as he thinks: For I intend not to subject the Crowne unto the Mitre, nor to rivall the Priestly dignity with that of Sovereignty. No, our zeale to the Priest must not derogate from our Allegiance to the Prince, whom we acknowledge Supream in his dominions over all Persons aswell Ecclesiasticall as Civill. My onely aime then is to mind you, in what lustre the Princely dignity sometimes shined, and how the times doe now conspire to cloud and darken that glory. For may wee not now complaine with the Apostle, that *wee are made ὡς τὸ νεκρὸν καθαίρεται καὶ τὸ μυστήριον*, as the off-scouring of the World, the refuse of men? and with the Psalmist, *Our soule is filled with the scornfull reproach of the wealthy, and with the despihtfulnesse of the Proud?* Every scoffing Michol is jeering at our Sermons, every sacrilegious Ammonite

is clipping of our garments, every presumptuous *Corah* and *Abiram* is carping at our preferments. Here you have a drunken companion out-bearding his Pastor: there a contentious Incendiary vexing him with actions and slanders. Nay, the sacred Title of our honourable function is growne barbarous and disgracefull, and hee thinks he hath wittily discountenanc't the greatnesse of the Calling, that can but baffle the Professor with the name of Priest. If he be a Priest once, that is an Attainer of his Blood (in the estimation of some) and, if nobly descended, 'tis an abatement (forsooth) of his Gentry. So that now a dayes, to see the sonne of a Noble man, a Gentleman, an elder Brother, a Priest, were *Rara avis in terris nigroque simillima Cigno*: you may almost assoone see a blacke swan swim down *Seaverne*.

Beloved, *It was not so from the beginning*. *Esay* the Prophet was a Noble man, *Iehoadathe* High-Priest of the Blood Royall: *Melchisedeck* a King Priest, *David* a King Prophet, *Salomon* a King Preacher; yea Christ himselfe, the true *τῆς βασιλείας*, as he is our King, so also our Prophet, and our Priest too, even a Priest for ever after the order of *Melchisedeck*. Now then, have Kings and Noble men beene ambitious of the Priesthood, and doest thou contemne the calling? Did Christ himselfe affect the name and office of a Priest, and dost thou disrespect his place or Person? The Persons of Ambassadors, you heard, by the law of Nations are sacred and inviolable: The disgrace and injury that is done to them redounds to the King himselfe; And therefore *David* persecuted the *Ammonites*, because his Ambassadors were so dishonourably entreated by them, as you may see, *2 Sam. 10*. Doe earthly Princes thus revenge the wrongs offered to their Ambassadors: and shall

the God of vengeance suffer the indignities offered to his Ambassadors to goe unpunished? No, Beloved; our Master takes the abuse as done unto himselfe, Hee holds himselfe wounded through our sides; For, *Hee that despiseth you, despiseth me*, saith he, *Luke 10. 16.* Consider this, you that vilify and debase the Prophets, and contemne *them that are sent unto you*. Beware least our Master, and High-Priest, Christ, condemne you for contemning his low priests on earth. Take heede you be not guilty of *Ieroboams sinne*, that you doe not (as he did, *1 King. 12.*) *Make Priests the lowest or meanest of the People*: The lowest, by prosecuting them with any unreverence; and the meanest, by depriving them of their allotted Meanes and Maintenance; and that is the other Honour due unto the Minister, *viz.*

2. The Honour of Maintenance: my last particular.

Who goes a Warfarre any time at his owne Charges, is the Apostles *Quare?* and it may be mine, *Who goes Ambassador altogether at his owne Costs?* Howsoever indeed, to a Noble Ambassador, that respects his owne Reputation and his countries Honour, the occasions of expence prove often extraordinary, yet hath he ever his *Legativum*, a large allowance from the King: So should the Ambassadors of Christ have alwaies their *Legativum*, a good allowance and sufficient Maintenance from the people. *The Lord hath ordained* saith the Apostle, *that they which preach the Gospell should live of the Gospell*, *1 Cor. 9. 14.* *Sic ut* saith the Text, *God hath ordained*: The Maintenance then of Ministers is no humane policy, but the Ordinance of God; and therefore due, not onely by Mans law, but by Gods too. I know (Beloved) there is nothing more enviously grudged, nothing more injuriouly embeaseled then
the

the Churches Maintenance. What the Palmer-worme Papist, with his Impropriations, the Canker-worme Patrone, with his Reservations; and the Caterpillar Cormorant with his Illusions, The Churches Patrimony is devoured, God and the Levite robbed of the little portion of due Tithes and offerings.

There are some in this Cricke age that are busily questioning the Tenure of Tithes, *Quo jure*, By what right they are due? But who examines, by what right Impropriators hold, or rather withhold the Churches Maintenance? Let it be argued, and seriously considered, whether, *Deo Dicata*, things once dedicated to Gods Church by devout men, who had *Ius Proprietatis*, in the things they gave, and that their Donation allowed by the Kings, who had *Ius Domini*, and warranted by the Lawes and Lawyers, who had *Ius Determinationis*; Whether I say, Things thus dedicated unto God, and accepted of God, as lawfull sacrifices, and continued in the Church many hundred yeares, for the Maintenance of his service, should afterwards be resumed and converted to Common uses; And let the Impropriators themselves consider, whether they be *Bona fidei possessores*, and may with a good Conscience keepe any thing that they know or suspect was gotten unlawfully by their Ancestors, and whether they can be saved without Repentance, or can repent sufficiently without restitution of ill got and ill kept goods. Let these things, I say, be examined and argued in the Chancery or Court of Conscience, and if God and the Scriptures determine on their side, Wee have done. And indeed I thinke Silence to be the best Complaint, where the onely remedy must bee Patience.

There

There are others of a nicer strainē, who would willingly have the Minister maintained, but it must be *Ex gratia*, not *Ex debito*: Not by way of duty, but of curtesy and benevolence, as if they would make God beholding to them for their Gratuities. But farre bee it (Beloved) that Christs Ambassadors, like begging Fryers, should live by the peoples Almes, and voluntary contributions. This were a dishonour to our Master, and a debasing of our Ambassage. To which purpose *Plutarch* tels us of a Laconian, who seeing a Collector going about and gathering the peoples Devotions for the gods: O, saith he, I will now make no more reckoning of the gods, so long as I see them goe a begging. And surely (Beloved) many a churlish *Nabal* and repining *Laban* of these daies, would quickly fall into the like contempt of Christ and his Ambassadors, if their meere Gratuities, and the cruell mercies of their purses, were the sole maintenance of the Ministers life. And as this cannot bee honourable for the Priest, so neither can it be safe for the People: For then must hee basely stoope to their humours, and not dare to speake the extent of his Conscience; least by displeasing his Auditory, hee perchance loose his Salary.

But by this course, say they, Men of the best gifts and learning should be sure to be preferred.

A miserable case, that after all our paines and Studies in the Schooles and Vniversities, our learning and gifts must come to be censured in Townes and Villages, by a company of Ignorants. Beloved, It was never well since either the People durst presume to give aime to their Preacher, or the Preacher stoop't at the Pulpit doore to take measure of the peoples feete.

I conclude then, that there is a Maintenance, a competent

petent and certaine Maintenance, Not as a thing Arbitrary, nor as a meere Gratuity, but as an Honour, in equity and justice, due unto the Minister: yea, so due, as that without Sacriledge it cannot be detained. And therefore let all Sacrilegious Appropriators, and *Latrones Beneficiorum*, Patrones of Benefices, which turne their Patronage into pillage, and their Trust into treachery, take this Caveat with them, that if with the Eagle in the Embleme they will needs be snatching from Gods Altar any part of the Sacrifice, which there burnes sweetly unto God, and carry it to feede their young, Let them beware least some unscene Coale at unawares taken with them, set nest and all on fire. For, *our God is a consuming fire*: And whom doe they rob, but God? *Te have spoyled or robbed me*, saith the Lord, *even in Tithes and Offerings*, Mal. 3. 8. God takes the wrong as done unto himselfe, Inasmuch as the Minister is his Ambassadour; And therefore worthy, as you have heard, of double, yea trebble honour, Obedience, Reverence, and Maintenance: Obedience, to his Doctrine; Reverence, to his Person; and Maintenance, for his life.

And thus (Brethren and Beloved,) have I delivered unto you the present Ambassage Committed unto me, with Relation both to Priest and People. Let me now in Conclusion bespeake you, and beseech you in both kinds (especially those whom the present Businesse concerns) to be circumspect and conscionable in the discharge of your severall duties.

The Church-wardens and Sidemen especially, who are cheife Assistants in this businesse, are to be enminded of faithfulness and Integrity. Take heed (Beloved)

of a double error in your presentments: on the one side, of Spleene, that you present nothing maliciously; on the other side, of connivence and partiality, that you come not with an *Omnia bene*, when the whole Parish is out of square. Peruse then seriously, your bookes of Articles; weigh well the dreadfull oath you take, as it is set downe unto you in the frontispice of your Bookes, Consider that nothing is more spirituall and tender than a mans Conscience, that nothing binds the conscience more strongly than an oath: And therefore shew your selves friends to your owne consciences, and according to the Religion of your sacred Oathes, be faithfull and unpartiall in discharging the trust committed unto you.

And if you will be thus carefull, *Ad informandum*, In the information; I doubt not but those in Authority, will be as circumspect; *Ad reformatum*, In the reformation of Abuses. The Canons of our Church (the ground of our present Articles to be enquired off) thunder in sound of words: But if information, on the one side; and consequently Execution on the other side, be wanting, They will prove but *Terricula*, as Cannons without powder or Bullet, standing for terrour onely, but never shot off. But, in a word, If there be any, either of Cleargie or Laity, that shall escape the hands of Iustice at these Visitations, let me warne them of another Visitation, which that Great Bishop of our soules shall hold at the Day of his Appearance. Christ himselfe (beloved) will shortly become our Visiter, from whose Censure there will be no Appealing to any higher Iudge, no Answering by Proxie, no commuting any penalty: but every one must give an account of those things which he hath done in his body, in his place and Calling, be it good or evill. Rouze up therefore
your

your Consciences with that Pious meditation of *Iob*,
What then shall I doe when God standeth up, and when
He shall Visite, what shall I answer? *Iob* 31. 14.

God grant that we may all, both Priests and People, so demean our selves in our severall Vocations, that we may mutually approve our duties unto the Great Arch-Bishop of our soules at that Oecumenicall Visitation, That so then we may be entertained with that joyfull Euge, *Well done*, ye trusty Ambassadors, and faithfull servants, Enter into your Masters Ioy. Grant this, O Father, for thy Christ's and our Iesus his sake: To whom, with Thee, and the Holy Spirit in Trinity, be ascribed the Kingdome, power, and glory, in Vnity, for ever and ever, Amen.

FINIS.
